swordsman can, it is said, cut a man in two at a single blow. Among the weapons here is a formidable short double-edged sword, taken from one of the party of assassins who attacked the house of the English Embassy at Jeddo by night last year. The best Japanese swordmakers, it is said, get as much as £100 for a single blade. This sum, however, is perhaps not very great among a people who possess gold in such profusion that its value appears to be estimated at little more than twice or three times that of silver.

The coinage is shown in the collection. The silver coins are thick and square; those of gold are large, but thin, and have the corners rounded off. The largest coin of the latter kind is about 3in. long by 2in. broad, yet its value is only equal to 30s. of our currency. It is certainly thin, but there must nevertheless be at least £3 worth of gold in it. Yet, amply as they seem to be supplied with gold and silver, the Japanese have found their way to a paper currency, and their notes for various amounts, all of which are oblong, like the coins, are shown near the money, In paper the manufacturers of Japan have undoubtedly attained an excellence and skill of which we in Europe know nothing. Here are paper waterproof coats, paper leathers, paper parasols, and paper pocket handkerchiefs. Some of the paper leathers are as strong apparently as any hides that ever left a tanyard. There is a large collection of different kinds of paper used for paper hangings, for writing, printing, and for wrapping up parcels, and, in fact, the different qualities and kinds of paper seem infinitely more numerous than our own, and in their combinations are efficiently applied to such purposes as are not thought of here.

The different specimens of printing are also shown. There is a Japanese Court Guide—a Directory which gives the names, ranks, and abodes of all the notabilities of the empire; there is a set of Japanese play bills—for the theatre is even a more fashionable place of resort in Jeddo than in London—a Japanese encyclopædia, and some children's story books which the comic genius of the people enables them to illustrate with the most racy humor. At the Eastern end of the Court is a most valuable collection of Japanese drugs and surgical instruments. Of the value of this pharmacopia we can, of course, give no opinion, beyond saying that all their medicines seem derived from herbs. Their surgical instruments, however, are as numerous and formidable as if the Japanese were accustomed to have railway accidents on a colossal scale every day in the week. One thing is evident of their surgery, which is that the terrible practice of resorting to actual cautery is still maintained, and the irons used in this dreadful operation are shown with the other instruments.

Obituary Notices.

MRS. ANN BOWLEN, OF TRURO, N. S.

Died at Truro, on Wednesday, July 23rd, after a painful and protracted illness, borne with Christian resignation, Mrs. Ann Bowlen, aged 51 years. Mrs. B. was a native of Ireland, and was led in early life to seek an interest in the world's Redeemer and to unite herself to His church. Her experience of saving grace was joyous, and the change wrought in her views and character was decided and permanent. After her removal to this Province she was led into circumstances which were calculated to put her religious principles to a severe test, but by the aid of divine grace, sought in the use of God's appointed means, she was enabled to abide steadfast in her attachment to Christ and his cause. When the symptoms connected with her last illness became serious, and indicated that her dissolution was nigh, she at first felt some reluctance to die, arising from anxiety about her children, for whose welfare she was deeply concerned; but subsequently she was enabled to acquiesce in the divine will, and with confidence to commit them, as well as herself, into the hands of her divine Redeemer, and thus to realize the truthfulness of the prophetic declaration, "Thou wilt keep him in perfect peace whose mind is stayed on thee; because he trusteth in thee." During several days immediately preceding her death, the effects of the medicine which she was necessitated to use, together with extreme debility, interfered with the operation of her mind, and consequently prevented conversation on her spiritual state and prospects; but there is no doubt of her safety in the minds of her friends, who confidently believe that she is now participating in the blessedness of those who die in the Lord.

T. S.

Provincial Wesleyan.

WEDNESDAY, AUGUST 13, 1862.

In consequence of the official relation which this paper sustains to the Conference of Eastern British America, we require that Obituary, Revival, and other notices addressed to us from any of the Circuits within the bounds of the Connexion, shall pass through the hands of the Superintendent Minister.

Communications designed for this paper must be accompanied by the name of the writer in confidence.

We do not undertake to return rejected articles.

We do not assume responsibility for the opinions of our correspondents.

War.

Of all the methods pursued by an avenging Justice for the purposes of restraint and punishment, this, it must be admitted, ranks among the most terrible. It opens channels into the hearts of nations, by the very hands of the sometimes unwilling sufferers, through which to pour mingled sorrow and death. The guilty are seldom the afflicted ones. History declares, that wretched parricide whose deceptions and dark designs assist in bringing oppression upon his land and distress upon his fellows, is quite capable of himself cowering before the blast, and meantime plundering the brave who rush forth to counteract or stay its fury. The season of war—in later ages particularly—has been the harvest of designing cowards, as certainly as it has been the scathing tempest of worthy thousands. Not so in the famous prosperity of Greece. It is true, this supplies one of the few fair leaves of history. But if illustrious men were found in ancient days, who could abnegate self and crush ambition, till the imperious demands of country and government were fully adjusted, and the foe prostrated in defeat—if exceptions to this class were in that day the productions of far separated years, we have to remember that vice did not luxuriate then—where parental influence could grasp and uproot it from the tender soil. We refer of course only to what was regarded as vice among a people blessed with worldly philosophy but denuded of heavenly wisdom. High among the darkest kinds of criminality, was classed by them the perfidy of the time-serving traitor. But the advancement of refinement has not been rapid—notwithstanding our frequent gratula- [illegible] nd boasting upon the subject—as that of [illegible] end of all the loudly-attesting wit- tions [illegible] ffect, the voice of war articulates iniquity; [illegible] tly. nesses to this [illegible] variety of constitutional not the least distin- [illegible] there is one which Among the endless [illegible] ear story of the elements possessed by ma- [illegible] e flame but revels in excitement, like the vu- [illegible] There Salamander, deriving vigor from t- [illegible] the gradually expiring when it is extinguished- [illegible] are classes of this kind blended with all forms of animated life;—the torpedo lives by its own electric shock; the hyena not only terrifies the living but haunts the graves of the dead; the falcons swoop, though indispensable to himself, brings consternation to the sporting songsters of the grove. But of all unquiet things in "the heavens above or the earth beneath or the waters under the earth," the ambitious demagogue, who has nurtured and caressed his unnatural passion until the tyrant sits triumphantly upon his heart, and holds the absolute control of judgment, reason, will and conscience, is the most cruel, implacable and devilish. Infatuation never perfects its work upon the human mind in any case as in this. It transforms harmony, prosperity, peace—everything that is like heaven upon our little planet, into discord, misery, woe, until centuries appear to roll back, and the beauty of the morning gives place to the vandalism and terrors of darker ages.

"How to dislodge most souls from their frail shrines
By bomb, sword, ball, and bayonet, is the art
Which some call great and glorious!"

O war! thou art the fitting offspring of restless prurient ambition.

How long is the flaming torch to wave in the history of our world? Is the fair blooming age to which solicitous thousands have looked forward as the breathing refreshing time of this earth, to prove, after all, but Utopian vision? Are the arts and sciences, literature and philosophy, to elevate man in domestic, social and national being, and yet to change his fierce assaults only by enabling him to command weapons more deadly, and conceive designs more murderous, until war shall give place to extermination? Must the richest minds in highest power employ their transcendant talents about the things of preservation, attack and defence, at home and abroad, forever? Shall Armstrong and Ericsson grasp the laurels from the brows of Cary and Marshman? Our hope, our faith, our Christian confidence, bound forward with an unfaltering response—It cannot be! The promises, the precepts, the principles of that Christianity which has implanted in our breasts an abhorrence of vindictive passion and slaughter, have all been ten thousand times demonstrated as faithful and divine; that its prophecies, which point to an utter annihilation of the unrighteous cause and inhuman effects, will be fulfilled in all their comprehensive import, we cannot, will not doubt. That the cloud which obscures the sky of a peaceful prophecy is dark and wide-spread we admit; that the channels of human passion, instead of being exhausted to their source by the genial rays of advancing civilization, appear to be rather over-leaping their banks and widening in their course, we can readily perceive; but without daring to announce how often the pendulum of time shall swing before the current's change, we can listen to the voice which sings of future serenity universal, without fearing for a moment that we are captivated by the song of a syren.

"Nation shall not lift up sword against nation neither shall they learn war any more" Blessed prophecy! thrice blessed the vision which could perceive it in the far distant future—the faint traces of its light perceptible through the telescope of inspiration, like the nebulæ of the distant heavens as revealed to the philosophy of this nineteenth century. But yet more highly favoured shall *they* be, whose being will commence with such a heavenly dispensation, and find each year roll onward unchecked by desolation or war. And if *we* cannot cherish the hope of blending our praises with the exultant, swelling strains of a millenial joy and welcome repose, we may, and do, anticipate "the rest that remaineth for the people of God."

Dalhousie College.

We learn from the *Monthly Record* of the Church of Scotland in Nova Scotia, and also from the *Record* of the Presbyterian Church of the Lower Provinces, that in the Synods of these Churches, recently held, the question of the resuscitation of Dalhousie College was deliberated upon, submitted to the consideration of a joint Committee of these bodies, and, it would appear, as far as Synodical action is concerned, the plan arranged.

In the Church of Scotland *Record* for July it is stated, "there is some prospect of another attempt being made to revive Dalhousie College, by converting it into a Provincial University. The Government are willing to endow three chairs. Our Presbyterian brethren talk of endowing two, and the Church of Scotland is expected to endow one."

From the August No. of the same journal we are informed that the plan proposed is, 1. That any religious body endowing a Chair shall have a representative in the governing court of the College. 2. That any religious body taking part in the great scheme shall keep its funds under its own control, so as to have liberty to retire from the partnership whenever it shall appear to be desirable to do so. It is further added, "The basis on which we propose to act can injure no existing interests nor give offence to any party. It conflicts neither with the ides of a Provincial University nor with the advocates of denominational Colleges. It is denominational in so far as it will receive the support of special religious bodies, for no university has been able to stand in America unless it is so supported; and it is broad and general, for any religious body or any corporation will receive equal rights and equal influence in the Institution. And not only will the general interests of the Province be served by its establishment, but more particularly our necessities as a denomination."

We perceive by the Minutes of the Synod of the Presbyterian Church of the Lower Provinces that resolutions were adopted by that body preparatory to an arrangement for the revival of Dalhousie College, and a committee accordingly appointed to confer with the Governors of that Institution, and for the carrying out of the scheme, if satisfactory terms could be secured.

From these sources of information then it appears that the two branches of Presbyterianism in Nova Scotia are in unison for the working out of this scheme, and that it is a question in which, under present circumstances, they are especially and deeply interested. It might be considered premature for us to express an opinion on this subject until made more fully acquainted with the basis proposed for the carrying out of the project. We wish at present merely to call the attention of our readers to the matter as one in which the friends of Education in this Province, of all classes and denominations—for it is a matter that belongs to the whole people—will take an interest.

The *Christian Messenger*, in its last issue, in an article on this subject, observes: "We have heard some rumors which might be deemed explanatory of the action of the Presbyterian bodies in this matter, but are not prepared to give them forth with any confidence as to their reliability; we shall await further developments. It might have been supposed that the repeated failures to make that institution at all worthy the name of a college would have deterred the parties concerned from another attempt. We cannot tell how far we may consider the object a 'laudable and desirable one.' It will depend entirely on the plan proposed to accomplish that object."

Conference at Camborne.

To the Editor of the Provincial Wesleyan:

DEAR BROTHER,—The British Conference was opened on the 31st ult. at Camborne, in the County of Cornwall; and as some of your readers may desire a little information about this new Conference town,—I am induced to take up my pen to endeavour to supply it. The writer of this article passed his examination as a candidate for the Christian Ministry at the District Meeting held in Camborne in May, 1831,—the venerable Francis Truscott in the Chair. Mr. Truscott was a most holy, and amiable man. He was a native of the County; and after spending about fifty years in the ministry, he died in great peace on Sunday, February 17th, 1833. At the time referred to above, Camborne contained only about four thousand inhabitants, but at the present time, I believe, it contains about six thousand. It owes its increase of population to the rich tin and copper mines worked in the neighbourhood for some years.

But how is it possible, some may be ready to ask, that a town with only 10,000 inhabitants can entertain a Conference of 400 Ministers, besides a large number of laymen who attend Committees?

To answer this question, I would take the reader in imagination on Cam Brea a bold granite hill, long celebrated for its Druidical remains, and he will perceive that Camborne is the centre of a number of villages, with which it is surrounded. It is said that there are over 20 Methodist Chapels within 4 miles of Camborne, and in many of them, large, flourishing, and intelligent congregations and societies. Methodism has done more for this part of Cornwall than for any other portion of the world. Near the base of Cam Brea is the residence of Thomas Garland, Esq., one of the most popular platform speakers in the Methodist body. Just below is Redruth with the largest chapel in the West of England. It is in this chapel that the ordination of the young men will take place. This place is within four miles of the Conference town. It is celebrated in the annals of Methodism for the successful preaching of Wesley and of Benson. The latter preached in the public street on "Thou art weighed in the balances and art found wanting" with overwhelming effect to about fifteen thousand persons, and Wesley preached in the neighbourhood to over twenty thousand; and here have been witnessed some of the most extensive and blessed revivals of religion ever seen in the Church of Christ.

A few miles to the east, by rail, and we arrive at the beautiful town of Truro, where our beloved President is appointed to preach on the 10th inst. And a few miles to the west of Camborne is Penzance where Bro. Churchill will preach on the same day. I might fill sheets in writing about Methodism in Cornwall, but I forbear, till I see what will be the destiny of this paper, and if it is not consigned to oblivion you may hear again from

A CORNISHMAN.

Address to the Rev. C. Lockhart.

REVEREND SIR,—We, the office-bearers and members of the Harbor Grace Total Abstinence Society, have learned with feelings of deep regret that this evening shall terminate your connection with us as our esteemed President.

Called to preside over the operations of the Society by the unanimous voice of its members, you have conducted its affairs with great dignity, ability, and success; and, in being deprived of your services, we cannot but feel that the cause of Temperance in this community, shall lose one of its most enlightened and influential advocates.

Before leaving the Chair which you now occupy, and as a slight expression of the deep affection and esteem which we cherish towards you, we would crave your acceptance of the accompanying volumes, together with our best wishes for the future health and happiness both of yourself and Mrs. Lockhart, the amiable partner of your life, in whatever part of the world it may please Almighty God to place your lot.

Signed, on behalf of the Society, by

ALEXANDER ROSS,
President.

REPLY.

To the Office-bearers and members of the Harbor Grace Total Abstinence Society:

MY DEAR FRIENDS,—I thank you for your kind address, and the valuable present with which it is accompanied.

In the Harbour Grace Total Abstinence Society I have felt a deep and growing interest from its commencement, and what little I have been able to do for its advancement has been done cheerfully and with a sincere desire to benefit my fellow-men; but I fear you overestimate my ability, influence and usefulness.

That our excellent Society has done much good will not be questioned by those who are the most competent to judge, but I do not claim so large a share of the credit of that good as you cheerfully ascribe to me.

It is with great reluctance, my much esteemed brethren I part with you, and I do assure you that among the most pleasing reminiscences of my sojourn in Harbour Grace, will be those of of our happy meetings in the "Temperance Hall."

Again, thanking you for the great kindness you have shown me, and for your good wishes for the welfare of Mrs. Lockhart and myself, and earnestly praying that you may greatly prosper as a Society, and individuals, and that the soul destroying evil of intemperance may speedily come to an end,

I subscribe myself, your
Sincere and attached Brother,
C. LOCKHART.

Tobacco in the House of God.

MR. EDITOR,—The second Sabbath I spent in my new Circuit, I preached at Avondale. There we have a very excellent Chapel and Vestry, free from debt, with fine steeple and bell; it is certainly kept as neat and clean as any place of worship could possibly be. I was much delighted to see pasted up near the door—the following advertisement: "Please not to chew tobacco in the House of God." After the sermon I adverted to this, and said whoever put that notice there was a noble fellow—he had my warmest thanks, and was entitled to the thanks of every pew holder.

Now it would be well to put up a similar advertisement in every chapel throughout the bounds of the Conference. For, as the late Dr. Adam Clarke once observed, our Churches and Chapels are scandalously abused by tobacco juice being ejected in all directions.

Now sir, if people will use this filthy weed, they certainly should refrain from it during divine service, and worship God with a clean mouth, and a penitent and believing heart.

"Alcohol is the giant,
Tobacco is his little dirty brother."

I am a determined and an inveterate enemy to them both.

WILLIAM SMITHSON.

Newport, N. S., Aug. 7, 1862.

From the Methodist Recorder.

The Cotton Famine.

The distress in Lancashire is becoming week by week, more urgent and more widely spread. It threatens shortly to reach a point at which the local rates, hitherto the source of relief most readily available and most relied upon, will become utterly and painfully insufficient. If the rates rise to a much higher figure, thousands of those who are at this moment ratepayers—such as small shopkeepers, and others in an equivalent position—will become themselves applicants for relief. The provisions of the Poor-law, which were necessarily framed with regard to something like an average amount of pauperism, cannot be expected to meet an exigency such as that which has come upon our cotton manufacturing districts. Some idea of the rapid increase of destitution may be formed from the fact that, whereas in November last the number of paupers in the three unions of Preston, Blackburn, and Ashton-under-Line, was 9,464, the number in the present July is no fewer than 33,709. Yet these three unions combined form but a small section of the country which is involved in the present distress.

The number of persons actually receiving relief, whether in the union houses or as out-door paupers, affords, however, no adequate indication of the circumstances of the case. The workhouse is a place singularly unsuited to factory hands. They are physically a delicate race, brought up to spend little or no time in the open air, and to work in rooms heated to a high temperature. The thick porridge of the workhouse they cannot endure. It is not all to be attributed to fancy and squeamishness that they are unable, in many instances, to live upon it, and after a few days' trial leave the house, preferring to take their chance outside. The unsuitableness of the labour test for outdoor applicants is now becoming generally acknowledged. The hand of the cotton operative is soft and highly sensitive, accustomed to manipulate the lightest and most delicate of substances, and altogether unfitted for the work of breaking stones. The calm and temperate manner in which these grievances have been stated and discussed by the men in their open-air meetings is such as to reflect upon them the highest credit. Indeed, the eloquence which we were accustomed to hear by wholesale, expatiating upon the "brutality" and the "degradation" of "the masses," must have received an effectual check, not for the moment merely, but for some time to come.

The Poor-law relief being thus found to be altogether inadequate, the next resource is voluntary charity. The most remarkable instance of this kind which has yet come before the public is the subscription of £5,000 transmitted from the East Indies—a graceful acknowledgment of the generosity shown by the British public in the time of the late famine in India.

There are mill-owners who have worked their mills for weeks past at a great and certain loss, rather than see their work-people out of employ; and who have in this way, without any ostentation of benevolence, contributed hundreds of pounds. In some few instances which have come to our knowledge, the master is advancing to his regular work-people a few shillings per week on loan, relying upon their honour to repay it when work is again abundant. It is a consolation to know that, up to the present time, the distress has been materially mitigated, though the causes of it cannot be removed by the subscriptions of the public.

As a general rule, the pressure is most severe where there is the least clamour. The cases of the greatest exigency and of the deepest suffering are those which require to be sought out; not those which are the most obvious to public view. The uncomplaining submissiveness with which thousands of decent families are now subsisting on one meal a-day, only anxious to keep their furniture together, and their dresses respectable, is far more affecting than the noisy and more obstrusive demonstrations of ragged poverty. The children complain of being faint, and their faces grow whiter day by day; while their parents charge them to "tell nobody," for that "it looks mean" to beg or to complain, and cheer them with the promise of plenty to eat when the better time comes. Deposits in Savings Banks are dwindling away. From the Savings Banks in Preston alone the withdrawals have amounted to £17,000 in excess above the average. These are the real objects of public beneficence—not the paupers only, but those who are struggling against fearful odds to maintain their independence, and to keep themselves from being chargeable to the parish. There is also a vast number of small tradesmen, whose little capital has long been more than swallowed up by the extra credit which they have given to their customers; while those whose livelihood has been gained by selling little articles of ornament or of luxury to the operatives are necessarily reduced in proportion to the reduced means of their customers. The poorer class of Jews, it is said, would be now in a state of frightful destitution, were it not for the care very properly taken of them by their wealthier brethren. We earnestly trust that, so far as is in any way practicable, not one Wesleyan in the distressed districts will be permitted to undergo the extremity of privation. The special direction of the Apostle has not been repealed; the household of faith have a peculiar claim.

Practical Suggestions on Congregational Singing.

BY REV. H. W. WARREN.

Congregational singing has generally been treated on the ground of general desirableness, and very little practical assistance has been offered to those wishing to succeed in achieving it. That desirableness having been established, it is time to afford help to those who would gladly welcome it.

Congregational, or chorus singing, is far different from solo, or even choir singing. The solo singer is independent; in a congregation no one is. The best choir leaders often fail to lead a congregation, for very different principles lie at the foundation of each performance.

Congregational singing is apt to drag. This is ruinous to any music. Unskillful singers are apt to have their favorite tunes, and they will cling to those they can sing at the expense of those they cannot. These very ones often have very prominent voices, which they love so well to hear that they scarcely notice any other. This capital defect is not remedied by choosing tunes written for quick time, nor by hurrying others. The defect will be still more apparent; and the result is, not only music very ill adapted to church service, but most badly performed. The remedy is found in practising the short articulate style, termed *staccato*, which makes the singing prompt and distinct, and, in a large body, the jerking of the staccato movement will not be perceptible. The clear and distinct utterance of each word by itself gives character to the performance, and enables each singer to determine how he stands related to the true time and tune.

The organist may be obliged to yield a little, first, to the time of the audience, but should bring them up as soon as possible. Parts of a tune marked soft or loud should be played just the same; but the sentiment of different verses may be expressed in the music.

The best instrument for accompanying congregational singing is an organ. But an organ must not be played as for choir singing. It should be played as nearly in piano style as is consistent with the majestic character of the instrument. Thus it distinctly marks the time. Indeed, the organ itself should not be quite the same as for choir singing. It should be voiced louder, with diapasons especially lusty, and a clear trumpet for sustaining laggards. It should stand facing the people, near the minister and not far from the floor. Performances behind people are not in good taste, and to turn the back on the minister and altar hardly respectful.

In accompanying a congregation, let the notes of the tune be played without additions. Interludes must be short, just a few chords for breathing, but not a single note that can draw attention from the hymn; and where the verses are connected by any stop less than a period, the interlude should be omitted altogether. If the instrument is not played confidently it will do more hurt than good. Every one will feel it, though but few know it. There is danger of playing too much organ.

According to Dr. Mason, organs are necessary to the greatest success and best style of congregational singing. Dr. Cumming thinks *Old Hundred*, given by three thousand voices, grander without an organ than with. Beware of extravagance; all that is paid for an organ beyond fifteen hundred dollars is usually for fancy work. Eight hundred dollars will provide one fit for any one of three-fourths of the churches.

We must not be too exquisite about the singing. It is not a performance; it is an act of worship, and as such above criticism. One that has done more to popularize congregational singing in this country than any other man, says—"We do not believe that congregational singing can prevail unless the essential elements of a good musical performance are given up." That Lowell Mason, the artist, composer, and doctor of music, should say that, and still advocate it, speaks well for his heart. He sees something more than art, something higher. A rough boor, singing out of time and tune, yet truly worshiping, is, by that worship, made a higher being, exerting a higher influence than the frivolous exquisite trilling operas faultlessly.

It is not to be expected that the words of the hymn should be distinguished by a non-participant. All having books, and all reading and singing the words, it is no matter whether they hear. Lowell Mason says—"No one can be able to hear the words . . . but we must remember that there is no one to hear.

It is unfortunate that our choirs have made us believe in the necessity of singing all the parts. It should never be attempted by the congregation. Even if each part were assigned a separate quarter of the house it would be unadvisable. The result of trying to sing four parts is indistinctness in each, feebleness as a whole. Try *Turner*, or *Lenox*, in a congregation, first by parts, and then with every voice on the air, except, perhaps, a very deep bass, and that congregation will not be apt to try singing by parts again. Follow Wesley's injunction, "and sing only the air;" the organ will fill up the harmony and the voices will be magnificant. It is the German method. Go to the Nicolai Church, in Leipzic, and hear two thousand voices pouring all their volume into one tide of song, and the propriety of singing only the melody can be no longer questioned.—*Zions Herald.*

Notes and Incidents.

ENGLISH METHODISM—LAST YEAR'S INCREASE.

The *Methodist Reporter*, glancing at the state of the work in England for the Conference year just closed, expresses disappointment, in view of the machinery in operation, that the increase of members for the year is but five thousand. The following article from that journal on this subject shews the great necessity of the times is vigorous effort on the part of the whole Church definitely aimed at advancement, accompanied by a copious outpouring of the Holy Spirit, so as to secure a healthy revival of the work of God:

Let us look at last year's operations. We had about 1,200 ministers actively engaged in the British Isles, each of whom would preach on the average 150 sermons, or even more, during the year; there were about 7,000 or 8,000 local preachers, whose number of sermons would probably average fifty each; we have over half a million of Sunday-school scholars, from whose ranks the Church's membership should be swelled; we had a very multitude of class-leaders and tract-distributors; and all these, besides the 300,000 Church members, every one of whom ought to be a *worker*—and what was the result of last year's labours? A net increase of FIVE THOUSAND! As we we think of the apparently enormous capacities of even our own Church, and of the comparatively insignificant results of its operations, we are almost led to consider the conversion of the world through the instrumentality of the Church as an impossible achievement. 5,000 additional members in one whole year! Why five times the number ought to have been added from our senior school classes alone, and probably would have been, had our teachers *aimed* at, and been satisfied with nothing less than, the individual conversion of their scholars. And what ought to have been the result of all the pulpit appeals on the scores of thousands, who attend our chapels, but who are not identified with us as Church members? And ought our 300,000 members to be doing nothing towards the conversion of the world? Going in and out as they are every day amongst the ungodly, ought not their influence to be *felt* by the world? Is it too much to say that there is scarcely an active member who *might* not during the year have been the means of the conversion of at least *one* sinner? Let but our own Church AWAKE to a sense of its responsibility and duty; but let each member, each officer, each minister, feel that it is imperatively demanded of him by the Master whom he has sworn to serve, that he should take some part in the conversion of the world; and we can grasp the idea of the world's evangelization, if even Churchmen and Dissenters were wholly abandoned—as indeed they are partially—to fighting each other instead of the "world, the flesh, and the devil." Readers! pray and work for a mighty revival; not a repetition of the great Ulster awakening—we can't pray for that, in the face of the terrible reaction which our own Church in Ireland has experienced—but a revival of individual life in those who profess themselves Christians. When each individual Church member shall become sublimed from a passive to an *active* Christian, the Churches themselves will give birth to every variety of movement for reaching and winning the great masses of our home as well as of the world's heathen.

THE ENGLISH CONFERENCE.

The English correspondent of the *Advocate & Journal*, gives the following Conference items:—

The net increase in the number of members, 5,482, and 24,952 on trial, must be taken in connection with the very great depression of trade and embarrassment of commerce, which has arisen chiefly as the consequence of your civil war, and then with other circumstances of a favorable character, we shall see reason "to thank God and take courage."

Nearly a hundred and fifty young men have appeared in London before the examining committee of ministers, having all been recommended as candidates for the ministry by their respective quarterly and district meetings. The greatest number have passed this rather severe ordeal, but some have not succeeded in obtaining the *imprimatur* of this committee. Each candidate has had, according to custom, to appear and undergo a personal examination in theology, general knowledge of literature, etc., etc.: each has had to preach before appointed judges, and to furnish beside a written sermon for inspection. A report on all these particulars will be furnished respecting every candidate, and will be forthcoming in the conference if required. The decision of the conference alone is final. A young man recommended by the committee may be rejected; but this is seldom the case. I have known several instances, however, in which those whom the committee expressly declined to recommed have been received by the conference, but not without much discussion, and a statement of all the facts and reasons for and against.

LONDON PREACHERS.

A correspondent of the N. Y. Christian Advocate gives his views of quite a number of the London Preachers of different denominations. We take the following from his sketches: Newman Hall, the successor of Rowland Hill, is the most zealous one that I have seen, except Spurgeon. He is about forty, dark, with dark eyes, very pleasant voice, and a very impassioned manner. Like Mr. Brock, he evidently feels "Tis all his business here below to cry, Behold the Lamb." He leans over the pulpit in the most entreating manner, and sets forth the richness of the Gospel promises and the necessity of embracing them. There was a total absence of formal sermonizing, though he had his manuscript before him. It was only an easy, eloquent, intense exhortation.

Richard Weaver I heard in the Tottenham Court Chapel, built by Whitefield. He is an oddity, a ministerial vagrant. The house was crowded almost after the Whitefield fashion. He is much like the eccentricities which fly off from every Church, and feel themselves greater than all their brethren. Men and boys were round the doors hawking his sermons, songs, and portrait, while he was busy within in describing, with great vigor of gesture and but little vigor of thought, his experience and his labors. I should judge him to be well meaning but unregulated. He has power with the masses, as out of them he has just come, being a converted and still uneducated collier. It is not impossible that he may be at his appointed work, for a great multitude of poor people hung upon his lips that night with the most intense interest. The Lord has a great many kinds of work to be done in his vineyard, and it is not for us to criticise the out-of-the-way services to which some are put.

After all, London fame settles on two men, Punshon and Spurgeon. Arthur would divide the honors with Punshion were he well. I have heard no sermon more tender and fervent in spirit, more neat, concise, yet rich in thought, than one I had the pleasure of hearing from him, on "I beheld, and lo, a Lamb in the midst of the throne, as it had been slain." From these words with great skill he led us step by step along the highway of the Gospel. He seemed feeble, but showed what power was his in his better days. I trust that strength may again be his.

Punshon reminded me of Bascom. He reads fast, has but few gestures, is no orator, at least in the pulpit, and carries his crowds by the splendor of his language more than by all other gifts. At least, so I judged from hearing one sermon. He rushes with such impetuosity that you are swept along as in an express train. His subject was Jeremiah's complaint against the Jews for abandoning the living fountains and hewing out to themselves cisterns, broken cisterns that can hold no water. Like the others, it was actual, seizing each word and showing its force and application; addressed to unconverted persons of a Christian nation—here he enlarged on the difference between the work Jeremiah and Paul had to do—one to warn, entreat, and lament a falling Church, the other to build up the Church out of the ruins of heathendom. His description of the Jews was masterly. So was his portrayal of the labor of man to save himself. Hewing out to themselves cisterns, broken cisterns—that can hold no water. His sermons are exegetical orations. His house was full, and were it known where he preached his crowds would be enormous. He ought to be advertised, unless he could have a stated place, which the Wesleyan polity forbids. He is a large, full-faced man, of about forty, I should judge. His voice is pleasant, but not striking. His forte is in these rushing tides of gorgeous rhetoric, not overdone, but full to the brim. Reading his sermon spoils it for oratory, but does not seem to conflict with his style, which might not be helped but marred by abandoning the manuscript. He may break away from these inky letters on the platform; if so, his sweep must be grand.

MORAL HEROISM OF OUR PIONEER FATHERS.

Dr. J. T. Peck, in furnishing the California *Advocate* some thoughts on the Methodist ministry, thus discourses about pioneer fathers: "There was in the old Methodist ministry a noble superiority to adversity, which made them heroes in the great moral battle-field—a dignity of bearing revealing at once that deep humility and consciousness of right which are well-known elements of true greatness. They had too high and holy a regard for the great itinerant system to wish its laws infracted to save them any amount of personal inconvenience. They had too much 'self-abnegation' to claim exemption from a reasonable share of inevitable trials and sacrifices, that the gospel might be proclaimed to the destitute and the wretched, to the ends of the earth. Shrinking from the post of danger was not to be thought of, by men who were consecrated to the work of saving souls. It was rather sought than avoided. Faithful history leaves no room for doubt here. The high, chivalrous bearing of our pioneer fathers is the priceless heritage of their sons. Let it rise up and pause awhile before us in these later times. It will be useful for us to gaze upon it, till we are filled with wonder and humility and awe. We cannot go up to Conference from such a vision, full of ourselves, shrinking from dangers, and *begging* to be spared sacrifices which either we or our brethren must make of souls unnumbered be lost forever, nor ready to leave the work unless our views are met."

WATSON'S PEN.

Bishop Simpson, on his voyage to California, writes thus to Dr. Eddy:

An Interesting Relic.—Are you fond of relics? If so, on my return I hope to show you one of interest. Bro. Simpson, of Elizabethtown, formerly of Newark, New Jersey, kindly presented me with a pen once owned by Richard Watson, author of the Institutes. Its history is this: In 1832 the question of emancipation in the West India Islands had been pressed upon the British Government by Buxton, Watson and others. The present Earl of Derby, then Lord Stanley, the Colonial Secretary, called upon Mr. Buxton and informed him that the question was before the Cabinet, and that he desired its friends to furnish a plan. Mr. Buxton was unprepared, but immediately drove to Mr. Watson, who was Missionary Secretary, and resided on Middleton Square. He informed him of the request of Government, and asked Mr. Watson to write a document. He was then in very feeble health, only a few months before his death, but summoning all his energies, he wrote the plan as requested. When he had finished it, he leaned back exhausted, and Miss Holden, afterwards Mrs. Simpson, then present and intimate in the family, requested Mr. Watson the gift of that pen, which was cordially granted. That plan was adopted by the British Government, as the basis of emancipation in the West Indies. The pen which wrote it was carefully preserved, with other papers, by Mrs. S. until her death. In giving it to me as a precious memento of his departed wife, he said: "It is from one who loved you, and should you ever be distressed for twenty-five dollars for missions, which you cannot otherwise raise, return me the pen and you shall have the money." Both Mr. and Mrs. S. were devoted Wesleyans, and intimately acquainted with the leading ministers in England. He has now the best theological library I have seen in the hands of any of our laymen. The pen itself is an ordinary clarified goose-quill—valueless, but its associations are rich. Wesley and Coke were strongly identified with measures which led to the abolition of the slave.

LUCKNOW ORPHANS.

The Rev. S. Butler of India, Missionary of the Methodist E. Church, alluding to the female orphans placed under the care of the Lucknow mission, says:

By a most singular providence, the like of which has but seldom occurred, and which may be long ere we see again repeated, has brought within the reach of our mission, and actually placed in our hands, one hundred and sixteen female orphans, I do not know anything that has occurred in the history of this mission which marks more fully the hand of God, or is of more importance to the future of our work, than the gift of these children. A person need not be in India to have a good appreciation of its importance to the success of our mission. But you can imagine with what interest we regard these girls, what hopes we centre in them. May God help us to administer this high trust!

I have lately spent a sabbath with them at Lucknow, and what a sight it was to see them as they entered our place of worship, so many, so clean, so happy-looking, and the elder ones giving such pleasing evidence of having become the subjects of the grace of God! I did thank God from the very depths of my heart that it was my privilege to see such a sight in India. A military physician was sitting with me just as they turned the corner, and his surprise and gratification were so great he rose up suddenly and declared he never saw such a sight since he had been in the country.

DIFFERENCE BETWEEN EXPELLED AND EXCLUDED.

The Rev. J. B. Wakeley in correspondence with *Zions Herald* describes a scene which he witnessed in a Conference of the African Methodist Church:—

"A committee made a report concerning a brother who had absented himself from conference for several years. They said they visited him, and all the satisfaction he gave them was, he said he would come when he pleased. The effect of the report was like electricity. Indignation was in every countenance, fire in every eye. One brother arose as if he was under the influence of holy horror, and poured forth a torrent of eloquence. "Him come when him please! Him come when him please," said he, repeating the words with editional emphasis, and his lips curled with scorn, and contempt was visible in every dark feature of his face, "It is an insult to this honorable body, and I move that he be expelled at once." "Second the motion," said twenty voices, anxious the contumacious person should receive condign and speedy punishment. Then a grave divine, older than the rest, arose, with much of the milk of human kindness in his bosom, or a little more of the grace of forbearance, or a little more consideration, and said—"Mr. Chair, I move an amendment to that resolution." Let us hear it, said the superintendent, as some of them called him. "I move, said he, "that we strike out the word expel, and substitute the word exclude." The mover of the resolution asked him to explain the difference between the words expel and exclude." With pleasure," he said; "Expel means cut him off; it sounds too harsh, severe; in excluding him, you don't cut him off, you remove him gently from us. It is a softer and easier way of getting rid of him." The amendment prevailed; so the brother was not expelled, but merely excluded. Was not this original?

THE ACT OF UNIFORMITY.

The *Methodist Recorder* in an ably written article on the Bicentenary of 1662, showing the mistake of the act of uniformity, expresses its regard for the Church of England and desire for her extended prosperity and success. It thus closes:—We are no enemies to the Church of England; but if that Church would deepen, widen, and consolidate her foundations in the convictions and affections of the nation; if she would give elasticity, adaptation, and pervasiveness to her boundless resources of intelligence, f wealth, of social influence, and of moral and religious power; if she would fill her pulpits with men of genius, of scholarship, of theological learning, of cultivated eloquence, and of true catholic sympathies, let her boldly second the noble efforts of Lord Ebury, and ask for a large modification of the Act of Uniformity—an act which sacrificed living unity for the sake of lifeless uniformity; which drove from her altars some of her truest sons and brightest ornaments; which at the present day, repels from her fellowship many who stagger at her baptismal and burial services, and which as long as it exits, will constitute an absolute and increasing necessity for all the appliances and activities of nonconformity and of dissent.

General Intelligence.

Colonial.

Domestic.

On Monday last, while the steamer *Miramichi* was making a trip to Bedford, one of Mr. Cunard's watchmen, who was on board, fell over and was drowned. He was leaning against the chain at one end of the boat, and the fastening not being secure, it slipped and he lost his balance. A man immediately jumped overboard to save him, but he did not succeed, and narrowly escaped losing his life. It appears that the steamer was not provided with boats, which, on occasions of excursions, certainly ought to be on board.

The *Express* says that "among the growing crops on the Farm attached to the Rock Head City Prison, is about an acre of Flax, which is progressing finely. It is the intention of Mr. Campbell, the Governor of the Prison, who has intimate acquaintance with the culture and preparation of this valuable commodity of commerce, acquired in the North of Ireland, to have a display of Flax in all its various stages, from the seed to the fibre woven into linen cloth, at the forthcoming Floral and Horticultural Exhibition to be held in Halifax."